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of immigrants from neighbouring tribes have been adopted by a clan and subjected to the general rule of clan exogamy, i.e. the territorial bond has taken the place of the belief in a common descent, or rather local groups have in some cases become identified with kinship groups. In this respect the Katab present a contrast to their neighbours, the Morwa and Kagoro, among whom there is no bar to intermarriage between the aboriginal inhabitants and immigrant members of other tribes.

The territorial grouping of the Katab clans corresponds generally, but not absolutely, with the clan grouping. For though the Minyam and Aku clans each occupy in the main their own territory, the Agbat clan is split in two, the Kwak sub-section being separated from the Nje and Kpaisa sub-sections by the intervening clan of Minyam. But, according to tradition, the local grouping in former times coincided with the social. The small clan of Shokwa lives mixed up with the Kwak sub-section of the Agbat clan. Moreover, families or individuals of one clan may be found living in villages of another clan, and where this happens the usual rules of clan exogamy apply.

It is not uncommon, for example, for a man to take up residence in his mother's village, and in such a case he would be eligible to marry any girl in that village (provided she was not too closely related to his mother's relatives).

History of the Clans.—The Katab appear to have come into their present habitat from the direction of Karigi, some fifty miles due north of Zangon Katab, in order to remove themselves further from the slave-raiding expeditions sent out from Zaria. Their traditions suggest that they arrived in small parties, each of which became the starting point of a comparatively large social group which ultimately displaced the Chawai, Kachichere, and Rumada, the former inhabitants of the district. There are grounds for believing that neither of the small clans of Shokwa and Aku belonged to the main body of the Katab immigrants, and it is even asserted that the Shokwa were not immigrants at all but had always lived in their present settlement. For this reason, perhaps, Shokwa are the rain-makers for the tribe, and it is said that Shokwa and his wife, the founders of the clan, rose miraculously out of the Kaduna river. The Aku are said to have sprung out of the ground from the hoofmark made by

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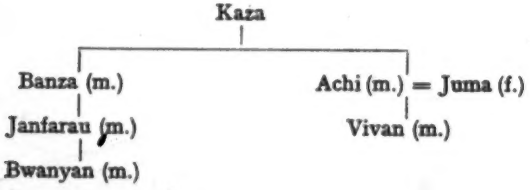
" madaiki " or second-in-command is a member of the Chobiam. Each kindred has a *magaji elenowum* of its own, but for the whole community there is a single *obwai* priest and a single rain-maker, the former belonging to the Tabin, and the latter to the Tiat. The rain-maker is known as the Atun Yevwo and performs his rites on the top of a hill. He also carries out rites to put a stop to blights by sprinkling digitaria millet on the farms.

Apart from the prohibition of wife abduction from members of their own tribe, the Kachichere marriage-laws closely resemble those of the Katab. Every Kachichere child has, however, to be redeemed from the mother's family by a graduated scale of payments, the existing scale being 5s. for the first child, 4s. for the second, 3s. for the third, and so on.

The widows of a father or grandfather are heritable, and the following example of a " grandmother " marriage was obtained :—



On Achi's death Bwanyan inherited Juma, i.e. he inherited the widow of his grandfather's brother. Bwanyan was a mere lad and Juma was past the age of child-bearing, but Bwanyan slept regularly with Juma, and performed all the duties incumbent on a husband. If, for example, any aged member of Juma's family died, Bwanyan was required to send a goat for sacrifice to the senior member of Juma's family. The relationship terminology in use before the marriage was continued afterwards. Janfarau, for instance, continued to call Juma " Mother "; he did not adopt the rôle of " father-in-law " to Juma. Bwanyan similarly continued to call Vivan " Father ". But had Juma borne a child to Bwanyan, Janfarau would have treated the child as a grandson and not as a brother.

The Kachichere speak the same language as the Katab.